

C.M.S. NEWS-LETTER

INTRODUCING MEN AND WOMEN TO JESUS CHRIST

Four principles of action

- (a) Love
- (b) Identification
- (c) Expectancy
- (d) Listening

An essay in communication

Christianity and communication

The Divine initiative



Dear Fellow-member of C.M.S.,

In a number of recent NEWS-LETTERS I have tried to describe the missionary outreach of the great non-Christian religions of Buddhism, Hinduism and Islam. I believe that a recognition of the fact of this renewed missionary vigour, and an understanding of its causes, is one way of discovering what these religions mean to those who live by them, and is also one way of estimating the true dimensions of the unfinished task of the Christian Church. I hope, in future numbers of this NEWS-LETTER, to pursue this exploration.

If, however, the exploration is not to be purely academic there is a parallel way of discovery which must be followed—the discovery of how the people of Christ can “meet” the followers of the Buddha, the devotees of Hinduism, the dwellers in the household of Islam, “meet” them in such a way that they in turn will “meet” Christ. Towards this “meeting” I hope the present NEWS-LETTER, and some subsequent ones, will be a small contribution.

Here then let us begin by considering a difficulty which is antecedent to any effective “meeting”, a difficulty which confronts the evangelist everywhere and not least in Asia and Africa. *How is contact to be established between the mind of the evangelist, all that fills his thought and informs his purpose, and the mind of the non-Christian?* Failure to take that question seriously and to recognize its crucial character is to fail to understand the prior task confronting the

evangelist before he can even begin to evangelize. Failure to recognize that there is no easy answer to the question should be frankly diagnosed as failure to be alive in the actual world of to-day. The question, indeed, raises the whole issue of “communication” which is occupying the minds of most thoughtful people to-day, whether in the field of the arts or of politics, of business or of religion.

At the very outset let us be clear that in the context of evangelism “communication” means a great deal more than “getting it across”. It is not a technique of salesmanship. The whole purpose of evangelism is to bring persons, living men and women, into a living relationship with the living Christ. Nothing else is evangelism, whatever else or however worthwhile in itself it may be. Nevertheless a real problem exists. Sooner or later words have to be used if The Word Himself is to be recognized. The words may be words of challenge or appeal, they may be words of interpretation or explanation, but they will at some point or other have to be words of introduction. The prior problem of all evangelism is to know how to introduce. Introduction is the bringing of one person into relation with another. This at once raises the whole question of language, not just of vocabulary but of an idiom of living which, in fact, is what language is.

FOUR PRINCIPLES OF ACTION

Before trying to penetrate into the depths of this problem and facing the

real difficulties of communication it will be a help if we can be clear about certain principles which must determine our action. Here let me distinguish four of these.

(a) **Love.** The first is the underlying motive of love, a motive which must determine every method used. Perhaps the following quotation from a NEWS-LETTER of the Barrackpore Diocese will both establish the principle and show its relevance in the actual situation in India—and elsewhere:

"We are told that the Government recognizes our right to convert people to Christianity, but will not allow 'proselytism'. By derivation the words 'proselyte' and 'convert' have the same meaning, but we have come to reserve the former term for methods of conversion of which we do not approve. The problem therefore arises, by what objective test, as distinct from a subjective, personal opinion, are we to distinguish between proselytism and conversion? Where is the distinguishing line to be drawn?"

"I believe that much light is shed on this question by a consideration of the story of our Lord's temptation in the wilderness, following on His baptism. He was just setting out on His public ministry. His mission was to proclaim the inauguration of the Kingdom of God and to bring men into it. In other words, He set out to win men to loyalty and obedience to God. How was He to set about this work? What methods should He use to win men's loyalty?... 'He rejected every method of winning men's allegiance without first winning their love'.

"Those last words are a quotation from memory from a sermon which I once heard Archbishop William Temple preach. In one of his books the late Archbishop has a parallel passage: 'There are three ways, and only three ways in which the conduct of men can be controlled without winning their loyalty. Bribery, appealing to their natural desires; force, which makes it not worth while to disobey; and overwhelming evidence which affords such demonstration of the claim presented that it becomes foolishness to resist it. These are the three things which in the wilderness He considered and turned down'.

"There is left to Him only the way of love, which is also the only worthy way, the only right way, and ultimately the only successful way. For if you try to bind men to you by other means, the time will come when they will revolt and leave you. But if you first win their love, then their loyalty and obedience follow as a matter of course, and nothing in this world can break that tie. 'Love is stronger than death'.

"The application to the contemporary situation in India is clear. We too must reject every method of winning men's allegiance (to Christ) without first winning their

love. If we use such methods, we are guilty of what for convenience we may call proselytism, and we do not need the Government of India to tell us that such methods are wrong: we learn that from our Master Himself."

(b) **Identification.** The second principle is that of identification. Simon Weil, in her book *Waiting on God*, writes as follows:

"I have the essential need, and I think I can say the vocation, to move among me of every class and complexion, mixing with them and sharing their life and outlook, so far, that is to say, as conscience allows, merging into the crowd and disappearing among them, so that they show themselves as they are, putting off all disguises with me. It is because I long to know them, so as to love them just as they are. For if I do not love them as they are, it will not be the whom I love, and my love will be unreal.

It is the *feel* of that quotation that matters, the attitude of mind which it reveals. A white man, for instance, cannot disappear in a crowd of black men or brown men. But, as many have proved, it is possible to be so identified in understanding and sympathy as to be accepted at the point where there is a "putting off all disguises". The reader will notice the close relationship of the second principle with the first.

Another way of putting this principle finds expression in a letter from one of our missionaries in North India. She writes:

"Another major question we have to ask ourselves is how far we have, during the last eight years of freedom, succeeded in helping in rooting the Indian Church deeply and practically into the soil of the country. This is a very uphill task which needs great courage and intelligence, in fact all the qualities of the head and heart which one can develop, and can only be done as our missionaries feel more and more a part and parcel of the Indian Church and identify themselves with its sins, weaknesses, difficulties, achievements and aspirations. This is not as easy as we think."

I am glad she put in that bit about "all the qualities of the head and heart which one can develop". Identification certainly demands the warmth of the heart, but without the due participation of the head it can very easily become romantically unreal. We readily recognize that the Incarnation presents us with the supreme illustration of identification. We sometimes forget the searching significance of the words at the end of St. John chap. 2—"Jesus did not trust himself to them, because he knew all men and needed no one to bear witness of man; for he himself knew what was in man" (R.S.V.

The reservations of the Incarnation are an indispensable part of any true understanding of the meaning of identification. The head and the heart should belong together.

(c) **Expectancy.** The *third* principle I would define as the principle of expectancy. By this I mean that in our approach to others, and this applies to our approach to other religious experiences and expressions than our own, we should expect to find that God is already present. We go with Him *and* we go to meet Him. This surely means that in our approach to the inner being of another person, one who is in himself the object of God's redemptive love, we take off our shoes from off our feet for the place we are approaching is holy ground. God got there before we did.

Here are some words from one of our missionaries, a man deeply concerned to introduce Muslims to Christ. He asks this question in a letter:

"Does the Muslim, through his religion, encounter the living God, as he claims to do?"

He then goes on to define that question in more particular terms:

"What happened on Mount Hira when Muhammad believed that he was called to be a prophet? What happened to Al-Ghazzali when, in despair of himself and of his religion, he cast himself on the mercy of God, and, according to his testimony, was saved? What happens to-day, when a Muslim prays or tells his beads with a single-hearted devotion to Allah?"

He adds:

"Courtesy to Muslim friends, the problems of communication, and the continued existence of so great a religious system over fourteen centuries in God's world, demand that we ask these questions; and to ask them seriously demands a deep and sympathetic investigation of Islam itself."

But always this investigation is a profoundly religious experience and not a mere academic exercise. The same missionary writes later in the same letter:

"At the deepest level, Christian and Muslim meet as men involved together in disobedience to God, and as men to whom God is speaking. Both are involved in the same human dilemmas and situations and both may hear a saving word from the Holy Trinity. If a Christian and a Muslim have achieved friendship, they are both able, in any particular dilemma, to contribute the material through which God can speak. As they seek to find out God's will together, the Holy Spirit is able to speak to them and to reveal the truth. In such a colloquy, the Muslim, for his part, will discover Christ."

To that I would add, what I know this

missionary would gladly accept, that the Christian would also discover more of Christ than he knew before.

The principle of expectancy, the firm conviction that God in His grace anticipates the obedience of His servants, that before they call He has set the answer in motion, is one of the deep assurances by which the true evangelist lives.

It is to such expectant encounter that the International Missionary Council is devoting much thought and the beginning of action in and through the establishment of "centres" where such encounter can be made. At the Willingen Conference of the I.M.C. in 1952 the following recommendation was made:

"That the I.M.C. consider the establishment of regional centres for study and research on questions related to the work of the Christian Mission and the growth of the Church, affording opportunity to individuals and groups for study, writing, training and conference, and also undertaking the publication of relevant studies and research."

In this regard, as in other instances, the Willingen Conference has proved creative in the initiatives which have followed directly from that meeting. Already considerable exploration has been undertaken to see how that recommendation can be implemented. The purpose of these centres has been further defined as follows:

- "1. To acquaint the Church with the fundamental structure of Buddhist, Hindu and Islamic thought, both historic and present-day.
2. To assist the Church in relating its message to the daily lives of the non-Christian.
3. To provide a place where Christian and non-Christian can confront each other.
4. To find ways of helping the Church to become rooted in the culture of the area in which it lives and works.
5. To produce literature designed to present Christianity in such a way that it will appeal to the modern mind of the non-Christian."

All that may, of course, be dismissed as the prospectus of a group of theorists right "out of this world". In fact it is a programme already being implemented and so far are those who are concerned from being theorists that they are treating the very term "centre" with the maximum flexibility. In one case indeed the "centre" is an individual, highly qualified with linguistic gifts and an intimate knowledge of Islam, who has been set free to explore the best way in which the vision seen at Willingen can be translated into fact. In the next News-

LETTER I look forward to describing something of his approach.

(d) **Listening.** The fourth principle of action, one that follows immediately upon the third, is the recognition of the obligation to listen. I put it like that as being better than the use of the word study. Study can so easily smell of the lamp, of the musty aroma of a library, of the damp of the ivory tower of academic escape. But to listen is to be prepared to meet people and to hear voices.

Dr. Kraemer, in a book to which I shall be referring shortly, has this word of wisdom for the evangelist, whether he is a foreign missionary going to a strange land and an alien culture or an explorer of the domestic but scarcely less strange world of industry and technology. He says:

"The art of listening is as important a part of real communication... as speaking."

To listen is the best of all possible ways of learning about a people. An undergraduate at one of our Universities asked me recently about the possibilities of missionary service for one with her training as an anthropologist. I assured her of the need of men and women with just that kind of knowledge. She then asked if I thought that it was possible for one who knew Christ and saw the need of men and women for Christ to keep silent for two years. She was thinking of the need expressed by Simone Weil of "merging into the crowd and disappearing among them, so that they show themselves as they are". She was wondering if listening of that kind was justifiable for a Christian. I assured her that it was, that, indeed, her ability later to say anything worth saying would depend on her willingness at first to say nothing, but just listen. I am convinced that in so advising her I was right.

And, of course, in the process of listening to a people, getting the wave-length of their thought, the motivation of their action, you are learning their language in the best of all possible ways in the context of the life of which the language is the expression.

Those four principles of action or, if you will, those four fundamental attitudes—of love, of identification, of expectancy, of listening—are cardinal to any attempt to communicate with others so that we can introduce them to Jesus Christ. With those principles of action in mind we can explore the difficulties which confront those who would essay the task of communication in the world to-day.

AN ESSAY IN COMMUNICATION

In 1951 there was started in South Africa a monthly magazine called *African Drum*. Later the word *African* was dropped from the title but *Drum* remained quite definitely an African paper, written by Africans for Africans with a sympathetic English editor very much in the background. The story of this "venture into the New Africa" told by the Englishman concerned in vividly written book, itself entitled *Drum* and recently published. The whole book has its own earthy relevance to our theme. One passage in particular is apposite at this point in the NEWS LETTER.

At the beginning of one chapter the author, Anthony Sampson, describes the aim behind the venture as follows:

"Though *Drum's* circulation was increasing it was a tiny fraction of our potential readership of nine million Africans in South Africa, six million in Central Africa, and the hundred and fifty million in the whole continent.

"It was this great illiterate, primitive mass that was our eventual target. How could *Drum* approach them? They were in the throes of a transition more abrupt and violent than any conquered people had faced before—from a primitive stone-age world of Africa to the complicated twentieth-century world of Europe. They had been uprooted from a slow, rural existence and dumped in a fast-moving sophisticated city."

He then goes on to describe a circulation stunt such as we are familiar with in this country in which a representative of the paper, duly advertised beforehand, moves among the crowd and the first who, holding a copy of the paper, successfully challenges him gets a five-pound note. The stunt proved to be something of a fiasco. But that is neither here nor there. His reflections on an old man looking at a copy of *Drum* are, however, a pointer for our theme.

"I watched the people looking at *Drum*. There was one old Zulu whose face was lined like corrugated iron, with grey kinky hair, and loops of skin hanging from the lobes of his ears. He walked up to a boy with slow dignity, took up a copy of *Drum* and stared at the advertisement on the back upside down. After some time, he nodded his head gravely, smiled in a satisfied way and gave it politely back.

"I always remembered that old Zulu. What went on in his mind as he peered at the upside-down advertisement? What was *Drum* to him? How could we communicate with him across the centuries, or stir up anything but bewilderment in his mind? He was the simplest African that was our eventual target, the African African, untouched by the Western world."

"Communication was our basic problem. Amusing and educating our readers was only secondary. First we had to establish some patch of common ground, some part of *Drum* which would be familiar and comprehensible to our simplest readers. We had to make *Drum* so that the old Zulu would pick it up and open it, and give that long comprehending 'Aaaaah' which would mean that a bridge had been built between him and us.

"We never quite built that bridge. The gulf was too wide. But slowly we came closer to that remote African, and heard faint signals of recognition. I began to guess why he would linger on page 23, where there was an advertisement of a middle-aged woman polishing an oil lamp, and skip over page 25, an astonishing scoop picture of two men fighting with daggers: why he preferred small, muzzy, out-of-focus snapshots of blank grey faces against brick walls, to vivid full-page three-colour illustrations of handsome couples in exciting situations: why he would thumb rapidly through articles about ritual murder or overcrowded trains, and suddenly stop at a small dim picture in a corner, showing a man in overalls holding a tyre, and say 'Aaaaah!'

"*'Drum—me. Me—Drum.'* Identification. Recognition. Not other people, strange things. Just Me. Me in *Drum*. Ordinary Me. That, I think, was what 'Aaaaah' meant."

That episode out of a journalistic venture in Johannesburg, has something to teach us about the business of communication and incidentally about the qualities of perseverance and devotion which must be engaged.

CHRISTIANITY AND COMMUNICATION

"We never quite built that bridge", he wrote. "The gulf was too wide. But slowly we came closer to that remote African, and heard faint signals of recognition." I find it a remarkable coincidence that in his most recent book, *Christianity and Communication*, Dr. F. W. Dillistone has as the title of his first chapter "Bridging the Gulf" and, in the first paragraph of that chapter, the words "How can a common system of signals be established? Where can a common language be found?"

Dr. Dillistone's searching attempt to answer those two questions has, of necessity, a missionary context, but in an even more particular sense he addresses himself to those who recognize their calling to be missionaries, communicators of the Gospel.

He begins by noting the four factors of which every missionary has to take account. (1). The essential message to be communicated. (2). The character

of the messengers who are the communicators. (3). The character of the means and channels of communication available at any particular period of history. (4). The relationship between the respective languages of giver and receiver in the process of communication.

Before he deals with each of these in turn he gives us a most illuminating analysis of the two main channels of communication which are of universal significance in the life of mankind—man's sense of sight (eye-gate) and man's sense of hearing (ear-gate)—the Image and the Word. He then traces for us the record of God's communication of Himself to man in the Bible by means of these two media up to the point where both Image and Word were perfectly expressed in Him who was both seen and heard. This is most exciting Bible-study.

In this section of his book Dr. Dillistone reaches the conclusion, which is of far-reaching importance for missionary communication, that

"God did not ignore or despise the structures of communication which had already come into existence within the course of human development."

Dr. Dillistone's thought here is so close packed that quotation is not possible for lack of space. But for all who would see the place of Mission and Unity in the majestic architecture of the divine purpose, pages 58 to 60 of this book will make them want to sing the Hallelujah Chorus.

There follow two chapters in which we see the Church going out to its task of communication in the early centuries, in the Middle Ages, and in the world of our time. In some ways these two chapters are central to our understanding of our task. They show us first of all the great adventure by which the Church, cradled in Judaism, went out to communicate the Gospel to the Greeks. Dr. Dillistone raises the crucial question of how far it is possible to communicate an experience expressed in terms of one culture into the experience of another. He shows the Church of the first century doing precisely what the Church of the twentieth century has to do. There were then, as there are now, "images, language-forms, shapes, patterns, and building methods" which needed only a creative imagination to become the vehicles of understanding. But that was not all.

"...in the first great adventure of translation and transposition that had to be made, the Christian evangelists availed themselves of that part of the Hebrew tradition which

had already, in certain respects, been adjusted to the Hellenistic world and that in addition they made themselves familiar with the images and ideas and verbal symbols and language-patterns already in general circulation. They did not just translate certain formulae into approximate verbal equivalents. They pierced to the heart of the other culture and there, at that central point, they set the living presence of Jesus the Christ, the Christ revealed through that Jesus Who had lived and suffered and died and risen again. From that centre they stretched out to embrace the whole universe of Hellenism."

The Christians of the early centuries were prepared to use the materials they found to hand, but they insisted in putting Christ in the centre and He transformed the materials. Provided we put Christ in the centre we can safely trust Him with the materials we too find to hand. That is the lesson of this first great adventure in communication in the history of the Christian Church.

True to the history of communication Dr. Dillistone adds this point which is abidingly relevant. He tells how St. Augustine confessed that whereas the first thirteen verses of the first chapter of St. John's Gospel would have been entirely congenial to him as a Platonist, the fourteenth verse would have been "utterly unintelligible and unacceptable", and that probably he would never have been brought to make such a confession had he not seen the continuing life of this Jesus, the Word of God, being manifested in the life-pattern of his contemporaries. Word and Image have to be recognizably related in the disciple as in his Lord if there is to be communication.

In the course of his argument Dr. Dillistone now faces his readers with certain disconcerting complications in the problem of communication to-day. Scarcely had the modern missionary movement begun to attempt its task of setting Christ at the centre of the other great religious systems when the vast resources of modern technology began to set the machine at the centre of men's lives.

"The task of the Christian missionary was thus magnified a thousandfold. Not only must he seek to replace the myths of Brahman and Tao and a hundred less imposing formulations: he must also seek to save men from being captivated by the myth of the soulless machine."

Here indeed is a problem all our own.

Add to this the revolt of Asia and Africa against the West and the concurrent appeal of Communism and we get the full force of the following paragraph:

"Thus at the very time when the world's languages have begun to react to the challenges of new situations and new prospects and thereby to provide terms and categories more akin to those needed by the Christian Gospel of crisis and redemption, of oppression and deliverance—at that very time the Christian Gospel has come under deep suspicion because of its association in history with the imperialistic powers of the West and because of its apparent indifference to the great struggle for economic equality which is going on in virtually every country in the world. Language-forms are becoming available, but the mighty task of setting the full redemption which is in Christ Jesus as the centre of history, rather than either the political emancipation of a particular society or the economic emancipation of the universal society, has scarcely begun to be accomplished."

It is on that sober note that Dr. Dillistone turns to consider in very practical fashion what is the essential message, what is the missionary character, what is the effective technique, and what is the task of translation.

Each section deserves the closest attention. Here let me confine myself to one quotation with regard to translation taken from an earlier passage but amplified in the last chapter. It is a word to the missionary in every place of communication.

"... few tasks in the world are more difficult than the work of translation. A language is a living organism which has grown and developed through centuries of social history and is still in process of adapting itself to new situations. No element in the language can stand completely alone, and it is therefore impossible to take one element and find its exact equivalent in another language. Only the man who has really lived himself into another language until it has become second nature to him, is competent to take affirmations and statements from his own mother tongue and transpose them into the other language medium."

This is a book for every man who takes his share in the Christian Mission seriously, and who is willing to wrestle with the problem of communication.

Another book on this same subject, written by Dr. Kraemer, with the title *The Communication of the Christian Faith* is a gold reef for those who are prepared for some hard digging. Incidentally he gives a closely reasoned argument in favour of the use of the word communication in our present context. He sees it as being "the fundamental human fact" which denotes the existence of a human community. He diagnoses the sickness of our time as being the loss of community, and for that very reason there is everywhere in our modern world a breakdown of communication. Words

are ceasing to be common coinage because there is no more a common agreement as to what words mean. We feel this acutely in our Western world. But as all the world tries to communicate in one of the Western languages, that language's loss of meaning is disruptive for all mankind. Here is our dilemma.

The burden of Dr. Kraemer's book is that the Community of the Church is designed for just such a time as this. But if the Church is to fulfil its vocation it must be true to its own genius. This genius of the Church is, for Dr. Kraemer, its prophetic function. The tragedy of the Church as he sees it is its secularization. All this is argued with his characteristic force and pungency and we ignore the truth of his challenge at our peril.

One word of criticism may, however, be allowed. Dr. Kraemer is so concerned with the prophetic function of the Church that he appears to underestimate its priestly function. Referring to the recognition of Christianity by Constantine he says:

"The time of the great temptation began. It became the task of the Church, as an instrument in the hand of the State, to Christianize a world, which meant at the same time to secularize itself, to become worldly."

If we are to take the phrase "as an instrument in the hand of the State" as governing the clauses that follow, and if we give it the full emotional flavour that Dr. Kraemer intends, then perhaps we must accept his impeachment. But quite apart from any action by the State there is in fact a great temptation involved for the Church through its very effort to Christianize the world. All too easily the Church, without any aid from the State, can secularize itself and become worldly. But the Church has not got to be afraid of temptation. The Church has to get on with its task of so witnessing to its Gospel, which means much more than preaching, that the kingdoms of this world may become the kingdoms of our Lord. It has to grapple with the problems of society and these include the problems of politics. It must remain free to prophesy. But it is also bound to the altar as God's priest and the world's sacrifice. The Church in following her Lord has to be prophet and priest and victim at the same time. This means a real involvement in the common life of mankind.

Having made that criticism, with due hesitation, only because it seems to me to bear witness to an important truth which tends to be concealed in Dr. Kraemer's main argument, let me gratefully

conclude this reference to his important book by noting the far-reaching implications of his closing challenge, when he pleads for a new encounter between the Church and the world. He asks that there may be "a new Christian style of life".

"In the so-called 'Christian' world we have either no style or antiquated styles. The secular world is fundamentally styleless. This demand for a new Christian style of life is intrinsic to the whole question of finding an answer to the breakdown of communication and an expression of the vision of life, which the Christian faith, if well understood, implies. When carefully analysed, the Christian "style of life" fundamentally means a new synthesis of Christian *liberty* and *asceticism*, from the point of view of training for the sake of the Kingdom of God."

"A new synthesis of Christian liberty and asceticism"—there we have the key to both the individual and the corporate attack on the problems of communication. Psalm 40, verses 9-12 sums it up. Not for nothing is the Latin title of that Psalm "Expectans expectavi".

THE DIVINE INITIATIVE

This NEWS-LETTER must close on the note of the grace of God for which we are to wait expectantly, and to assume with great assurance. I cannot do better than quote an extract from a recent letter from Bishop Keith Russell, one of the Assistant Bishops in the Diocese of the Upper Nile.

"In the far north-eastern corner of Uganda I confirmed, a few months ago, a blind man. He came from inside the Sudan. His language has never been written down, so there are no books from which others could read to him of the Lord, no schools where he could go to listen. He had learnt, parrot fashion, parts of the Catechism in another language; he could even repeat some of the words of our Lord in this foreign language. He knew the Lord's Prayer in it. Not, one would think, a very impressive intellectual basis for receiving Confirmation. In the Sudan of 1956 there could be no possible *worldly* reason for offering oneself as a candidate. And yet this blind man had walked 28 miles to the Confirmation!

"Two points stand out from this story. *First*, the frighteningly large amount of work still to be done at the level of the mechanics of communication. Much of Uganda, and I suppose of Africa, has few more tools available for that task of communication than were available to that blind man. But *second*, the blind man did come. In other words, the power of the Holy Spirit was not confined by the failure of His human agents. We haven't yet written down his language; we are not within a hundred years of producing it in Braille; but yet the love of God made its own way into the

blind man's heart, calling him to come and offer himself for God's service at the end of a 28 mile journey on foot."

This is the Lord's doing and it is wondrous in our eyes.

A young African pastor wrote to a missionary not long ago a letter in which he set down this prayer:

"I dedicate my life afresh to God. Take me, pardon me, polish me, keep me, and use me O Lord, for the work Thou wouldst give me to do in Thy vineyard. When taking me help me not to resist Thee."

Later in the letter he said:

"Will you kindly pray for me; my sphere of work is entirely among very strong

Muslims—I am not afraid of them; for Jesus is stronger. They are now feeling the presence of Christianity. Some of them are converting, and many of them are on the fringe. Jesus knows and will help me. He is my helper."

Shall we pray for him? And, as we prepare for the work of communication, let us make his prayer our own.

Your sincere friend,

Max Warran

General Secretary



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BOOKS OF THE MONTH

*† *Christianity and Communication*, by F. W. Dillistone. (Collins, 1956.) 12s. 6d., by post 13s. 6d.

The Communication of the Christian Faith, by Hendrik Kraemer. (U.S.C.L.—to be published in July, 1957.) Already published in America by Westminster Press, 1956; price \$2.50.

*† *Drum—a venture into the new Africa*, by Anthony Sampson. (Collins, 1956.) 16s. 0d., by post 17s. 0d.

*† *Waiting on God*, by Simone Weil. (Routledge & Kegan Paul, 1951.) 12s. 6d., by post 13s. 6d.

* Obtainable from C.M.S. Publishing Dept.

† May be borrowed from C.M.S. Library